855 and he is left alone a whole day. When evening comes, however,
157 his mother cares for him tenderly, removes lice from him while he sleeps, signals to others not to approach, and makes for him a sort of cradle in her arms.

854 A young mother, c21, plays with her baby giving him little slaps
157 on the back. The baby begins to laugh, and she gets excited by the game to such an extent that she hits him harder and harder, so that he cries. Then she stops and consoles him.

736 We saw the little orphan girl a9, whom everyone loves, literally trampled during a dance. She had fallen in the general excitement
858 of the celebration without anyone paying any attention. On the other hand, when they are opposed, children readily strike their
865 mother, and the latter does not fight back. Children are never
861 punished, and we have never seen one of them spanked, nor even the
855 gesture made, except as a joke. Sometimes, a child cries (1) because
515

1. The tears of a child are not called by the same name as those shed ritually by adults in the course of mourning. In the first case: to weep, nãsere, nãdige; in the second: to weep, doriãgesere (b1).

he has hurt himself, was in a fight, or is hungry,

10. ũtsotnaniena narũdnerajena indõtenajena ũ?eere (b1) the child cries, he is thirsty, he is hungry, he wishes to eat,

or because he does not want to be deloused. But this last case is rare, for delousing seems to charm the patient as much as it amuses the operator. It is also held to be a mark of interest and affection. When he wishes to be deloused, the child—or the husband—places his head on the woman's knees, presenting the two sides of his head in succession. The operator proceeds by parting hair or looking through the strands. The louse that is caught is immediately crushed. The child who cries is quickly consoled by [68] a member of his family or by an older child. In general, they have little to com-
[861] plain about. Very pampered, rarely scolded, never whipped, they live free, useless and lazy.

854 Also, the sight of the mother and her child is usually full of gaiety and freshness. The mother holds an object out to the baby through the straw of the shelter and withdraws it at the moment the baby thinks he has it:

854 11. kalajodnẽ daẽ joʔdnoherẽ (b1)
Take it from the front! Take it from the back!

Or else, amidst great bursts of laughter, she takes the child and pretends to be going to throw him to the ground:

12. ʔãmdam nõm tebũ nĩhiŋi (b1)
(The mother) "I am going to throw you!" (the child) "I don't want to!"

855 593 Reciprocally, the children surround their mother with a tenderness that is demanding and sometimes unquieting. At the time of leaving group b1, we jokingly proposed to a little girl (b5) that we take her with us. Her response was very characteristic, and at the same time similar to that which many other children would have made under the same circumstances:

13. hõdnẽ odengenãhien ŝuadaʔien tanãhnãdaje. (b1)
No! I don't want to go! I am afraid! Mama would cry!

And another observation also makes evident the affection which is always present on the part of the child: a father (C20) brings wild honey and begins by giving some to his son (C22), and only then to his wife (c21); the child, worried, watches his father's movements to see if his mother will receive her share.

[862] 855 593 During the period which precedes weaning, the child lives in as great intimacy with his father as his mother. Like the latter, the father takes care of him, holds him in his arms, wipes up his excrement when necessary, etc. Later, the child lives closer to his mother. She carries him on trips till he can walk, and later he walks at her side. He remains with her at camp or village while his father goes hunting. However, the proprieties of relationships depend first of all on the sex of the child. A father shows more interest in his son than in his daughter, since he must teach him the masculine techniques and occupations: and the same thing is true concerning relationships of a mother and daughter. But as a whole, the relationships of the father with his children show the same [843] tenderness and solicitude that we have previously mentioned. The father plays with his child while carrying him on his shoulder (alakuiriginare, b1). He makes weapons to fit the size of the child's little arms:

14 mĩʔnde taŋirẽtnore ikʔlaagetire (b1)
The father makes arrows for the child.

736 [69] Concerning a young male orphan, nearly an adolescent, it was said to us one day that "he does not go hunting because he has no father to make him a bow." In certain cases, the father must extend his care and, to a certain degree, substitute for the absent

[734] wife. We have already cited the case of the two little girls
513 a8 and a9 whose stepmother (a7) refuses to take care of them.
Their father (A6) must, then, assume many of the lesser func-
[542] tions. At the time of departure for a trip, it is he who prepares
the basket for the elder, measures on her the length of the tump
line, and shortens it thanks to the free end which he fastens
passing it several times through the holes of the basket-work.
869 It is also the father who tells the children the traditional stories.
538 And, with a view to shortening and making more intelligible
these often long and repetitious accounts, he applies himself
to transposing them in a style especially adapted for children.
Thus, the infant's version of the story of the Flood (1) is as

1. See below, p. 120, the complete version of this story.

follows:

15. ɣáitento dohonenŝiram kánaram hépatnẽ atátene
ɣeidenkjathattene ɣafndɣnle. (b1)
Everyone was dead! There was no one left! Not a man!
Everyone was dead! Nothing more!

515 Relationships of a particular nature exist in the case of
571 polygamous marriage between the children of the first wife and
their young stepmothers. Even though the latter are called
"mother" or of "sister of the mother" by them, they live in a
state of companionship with them, especially with the girls,
which also extends to all the children of the group. We have
already dwelled on this society of girls and young wives who
take collective baths, go to defecate in a group, smoke to-
gether, joke and give themselves over to rather farfetched games,
such as spitting long jets of saliva in one another's face. An-
other example: a3 and a4 play with their stepdaughter a5. One
of them pushes her and throws her to the ground with such
violence that her head cracks against the ground and the little
one begins to shriek. The two young women heap mockeries
upon her. Finally, the youngest goes to drag her from the
ground almost by force and pushes her toward her mother, with-
out ceremony, like a package. These relationships are close,
appreciated, but without courtesy, like those which young boys
might have in our society. They rarely imply service or atten-
tion. Thus, A1 and his polygamous wives a3 and a4 divide a